


Yours, respectfully,
Chicago, Sept. 7, 1860.

on which they make more profit. Write to Depot
for circular, terms and information. Genuine assign
ed, Mrs. S. A. Allen, written in ink. Bew are of coun
terfeits. Bev are of coun

 See next issue of this Paper for more information
or send to Depot for Circulars.

FOR SALE EVERY WHERE.

For the Liberator.

Dear Bell, so near in thought, your loving kiss;
Thrills through my soul, and yet so far away,
I needs must tell you where I am: I am at home,
At home, with longing for the homes far off
In loving home hearts. No, I mistake;
'Tis health, 'tis heavenly happiness; these tears
Are tears of joy: I see the far-off stars;
What glorious things they tell of the eternal time!
Wondrous bright these flowers are, here and now!
Oh yes! we had a grand time, Bell: you want
A picture of one brilliant day—that vast,
Glorious sky above—the bewildering
Beauty of that summer morn, the rainbow
Coloring of that sunset sky—the soft shadow
Of that moonlit eve—with all the power
And awful grandeur of the thundering waters:
No! I cannot, Bell! I have it somewhere,
For a great joy, but 'tis where I cannot
Give it to you;—perhaps I may hereafter.
Oh for an angel's power, to show you,
Now, another memory, that lives
Within my soul—a burning light—a far
Intenser joy than all Niagara's glory—
The sublimest work of the great God—
A human soul divinely luminous—
A true woman, Bell! The world is full
Of slaves and toys: oh, what a glory
Will it one day wear, when men want more
Than playthings!

A mighty revolution
We have made since yesterday; but I have been
So busy, by the way, that never once
I thought to heed the grand performance, or
Take note of the amazing speed at which
We journey—till I find myself round here
In the same spot again, thinking of you;
And your words that came this morn have brought you
Nearer still. God keep you, darling, in your heaven
Of love! I see it all; the picture suits me well:
Most beautiful it is to look upon!
It does me good, Bell!—let no time efface
Its coloring! God fashioned it to grow
Richer, deeper, and more beautiful forever.
Exquisite thought! how grand a life with Him!
Is not a glimpse of his exceeding wealth
Enough to make us haste to brush away
All rude defects, caused by our ignorance
And short-sightedness!

It is a calm, beautiful night.
Do you see the stars, Bell? No moon to hide
Their wondrous splendor—let me fold my arms
About you; it's too glorious for words—
The soul stands still with God.

From the Atlantic Monthly for October.

THE SUMMONS.

BY JOHN G. WHITFIELD.
My ear is full of summer sounds,
With summer sights my languid eye;
Beyond the dusty village bounds
I loiter in my daily rounds,
And in the noontime shadows lie.
The wild bee winds his drowsy horn,
The bird swings on the ripened wheat,
The long green lanes of the corn
Are tilting in the winds of morn,
The locust shrills his song of heat.
Another sound my spirit hears,
A deeper sound that drowns them all,—
A voice of pleading choked with tears,
The call of human hopes and fears,
The Macedonian cry to Paul!
The storm-bell rings, the trumpet blows;
I know the word and counterclaim;
Wherever Freedom's vanguard goes,
I know the place that should be mine.
Shame be the hands that idly fold,
And lips that woo the reed's accord,
When lagged time the hour has tolled
For true with false, and new with old,
To fight the battles of the Lord!
O brothers! hush by partial fate
With power to match the will and deed,
To him your summons comes too late,
Who sinks beneath his armor's weight,
And has no answer but God-speed!

KIND HEARTS.

Let but the heart be beautiful,
And I care not for the face;
I need not that the form may want
Pride, dignity, or grace;
Let the mind be filled with glowing thoughts,
And the soul with sympathy,
And I care not if the cheek be pale,
Or the eye lack brilliancy.
What though the cheek be beautiful,
It soon must lose its bloom;
The eye's bright lustre soon will fade
In the dark and silent tomb;
But the glory of the mind will live
Though the joyous life depart,
And the magic charm can never die,
Of a true and noble heart.

The lips that utter gentle words
Have a beauty all their own,
And more I prize a kindly voice
Than music's sweetest tone;
And though its sounds are harsh or shrill,
If the heart within beats free,
And echoes back each glad impulse,
'Tis all the world to me!

BOTH SIDES.

A man in his carriage was riding along,
A gaily dressed wife by his side;
In satin and lace, she looked like a queen,
And he like a king in his pride.
A wood-sawyer stood on the street as they passed,
The carriage and couple he eyed,
And said, as he worked with his saw on a log,
'I wish I was rich, and could ride.'
The man in the carriage remarked to his wife—
'One thing I would give, if I could—
I would give all my wealth for the strength and the
health
Of the man who saweth the wood.'
A pretty young maid, with a bundle of work,
Whose face as the morning was fair,
Went tripping along with a smile of delight,
While humming a love-breathing air.
She looked on the carriage—the lady she saw,
Arrayed in apparel so fine,
And said in a whisper, 'I wish from my heart
Those satins and laces were mine.'
The lady looked out on the maid with her work,
So fair in her calico dress,
And said, 'I'd relinquish possession and wealth
Her beauty and youth to possess.'
'Tis thus in this world, whatever our lot,
Our minds and our time we employ,
In longing and sighing for what we have not,
Ungrateful for what we enjoy.
We welcome the pleasure for which we have sighed,
The heart has a void in it still,
Growing deeper and wider the longer we live,
That nothing but heaven can fill.

THE LIBERATOR.

'SELF-CONTRADICTIONS OF THE BIBLE.'

DEAR MR. GARRISON: It seems to me that the pamphlet with the above title (noticed in the Liberator of the 14th ult.) is a well conceived, well executed and highly valuable work. Yet I think its usefulness might be greatly increased by one prefatory explanation by the compiler.

Of the commendatory 'Notices by the Press,' printed on the second page of the cover of this pamphlet (third edition), one says:—'It is the Bible subverting itself; another declares that it shows the contents of the Bible to be a stupendous compound of contradiction and error.'

It seems to me that these ideas are not less erroneous than the popular superstitions respecting the Bible which have caused this work to be prepared and printed. It seems to me, on the other hand, that your notice of the work in the Liberator, (above referred to),—calling it 'an exhibition of the utter absurdity of the dogma of plenary inspiration'—is a correct expression of its meaning and its true value. It subverts, not the Bible, but the false and absurd theory, manufactured and perpetuated by the clergy, respecting the authorship and authority of the Bible.

Next to the blind acceptance of their professional dogma of the absolute inspiration of the Bible, nothing pleases the clergy better than a rushing into the opposite extreme, and calling the book evil, and its influence pernicious. Nay, they have set this trap for their opponents, by proclaiming and giving currency to the equally absurd dogma, that the Bible must be accepted as a whole, or rejected as a whole; accepted entire, as the work of perfect and infallible wisdom, or rejected entire, as a compound of contradiction and error. They seek to persuade the people that there is no middle course, but that one or the other of these alternatives must be taken. Our wisdom is to follow the excellent counsel given by Paul of Tarsus—to prove (or try) all things, but hold fast only that which is good—and thus to sift out the truth, in regard both to the book itself, and to the pretensions of the clergy respecting it.

If—as the pamphlet before us most clearly proves—the volume called The Bible contains some erroneous statements, some statements irreconcilably contradictory to each other, and some false and pernicious ideas, it is not less true that it contains valuable historical facts, noble and glorious truths, and precepts of the highest practical value, suited to refine and improve those who give heed to them, and to elevate the community of which such individuals form a part.

How comes it that one volume contains such widely differing materials? The answer to this question will not only clear up this difficulty, but will show the falsehood and folly of the two clerical assumptions above referred to.

It would be a great piece of folly to answer either 'Yes' or 'No' to the question—'Do you believe the statements and ideas contained in the library of Harvard University?' Yet the same folly is committed by the person who answers either 'Yes' or 'No' to the question—'Do you believe the Bible?'

The clergy have accustomed this community to think and speak of the Bible as one book, and of its contents as unitary and homogeneous. Both these ideas are absolutely incorrect.

The Bible is a combination in one volume of two collections of books, the historical records and miscellaneous literature of two religions.

These two religions, coincident in some of their ideas, were widely different, and even opposite, in others.

The constituent parts of each of these two collections were written and published separately, without the slightest idea on the part of their numerous authors that they would ever be brought together in one volume, or represented as proceeding from one source.

Several hundred years before Jesus of Nazareth, some Jews, we know not whom, selected from the mass of Jewish writings then extant, those which they thought best suited to perpetuate the civil and religious history of their nation, and kept them separate from others, as works of special interest and value. This collection comprised thirty-nine books, written by thirty or more persons, on various subjects, at intervals extending over a period of many hundred years.

In process of time, the Jews were taught to look upon these books as sacred books. They use them, to this day, in their worship; and the volume containing them is called, among Christians, The Old Testament.

Some centuries after the death of Jesus of Nazareth, some of his followers, we know not whom, selected, from the mass of Christian writings then extant, those which they thought best suited to perpetuate the history of Jesus and of the religious system which he taught. These books were twenty-seven in number. They had been written by twelve or fifteen persons, at various places, and at various imperfectly known intervals of time. The clergy of that period taught the Christians to regard them as sacred books. They have ever since been thus represented by the clergy, and we now have them under the name of the New Testament. They are frequently bound in one volume with the Jewish collection previously spoken of, and the two collections together are called The Bible.

These histories, the earliest extant of the Jewish and Christian religions, are of course highly valuable, worthy of preservation and of careful study. The claims made by two religions not only diverse, but in some respects opposite to each other, of course give rise to conflicting statements. If the records of these two religions are bound together in one volume, that volume will contain conflicting statements. What then?

If the writings of forty or fifty men, belonging not only to different religions, but to different nations and ages of the world, are brought together in one volume, that volume may be expected, of course, to contain statements and ideas discordant with one another. Such discrepancy is inevitable. What then?

Such are the diverse things brought together under the name of The Bible.

When discrepancies, contradictions, obvious errors of fact, and obvious errors of doctrine are there before our eyes, it is reasonable to tell us, as the clergy do, that every portion of it must be received and believed as the Word of God?

When glorious and precious truths, elevating sentiments, and admirable precepts are equally there before our eyes, it is reasonable to tell us, as the clergy do, that unless we accept the whole, we must reject the whole?

The existence of such discrepancies and inequalities, in a book so formed, bears not at all against the credit or the value of the Bible, however it may bear, with crushing weight, against the clerical hypothesis of its Divine Inspiration.

The right course seems to be, with this as with all other books, to exercise the just discrimination recommended by Paul: to use, for the improvement of our characters and lives, such things in this library of Jewish and Christian writings as we find to be just and true; and to mark for avoidance, as errors, those things in them which we find to be erroneous. It is utterly absurd to say that there is a necessity for accepting all, or else rejecting all.

There are some people who seem to hate the Bible; who call it 'a stupendous compound of contradiction and error'; and who represent its tendency as pernicious. Such sentiments seem to me as erroneous as that indiscriminate reverence for all its contents, against which I have been contending.

Since the 'Self-Contradictions of the Bible' appears in this pamphlet 'without comment,' I know not whether the compiler shares the feeling mentioned

in the last paragraph. If not, I think he may make future editions of this valuable work much more effective by a preface making some such discrimination as I have attempted to make here; and by making it clear that his efforts are directed, not against that important and most valuable collection of Jewish and Christian writings, The Bible, but against the absurd clerical hypothesis of miraculous inspiration in those writings.—C. K. W.

MINISTERS OF THE GOSPEL.

The Massachusetts General Conference has just held its first meeting in Springfield.

This is a new Society, composed of orthodox ministers and church-members, whose object is to hold an annual meeting, and compare notes, and make mutual suggestions, for the more successful propagation of their theological system. The exercises of this Conference are to be prayers, sermons, reports of committees, essays and discussions, ending with the celebration of 'the Lord's supper.' Its Constitution, of twenty articles, and its thirteen By-Laws, (unanimously adopted), make no provision for the forwarding of any practical reform, not even for clearing their own pulpits, and churches, and ecclesiastical meetings, from complicity with slavery.

Rev. Dr. Sweetser, of Worcester, was chosen Moderator, and Rev. Mr. Wellman, of Newton, Recording Secretary. The report of the meeting (which I find occupying two columns of the Boston Recorder of the 20th ult.) includes an abstract of a remarkable essay, read by Rev. Mr. Thurston, of Waltham, on 'The Christian Uses of Property.'

This report informs us that Rev. Mr. Thurston gave a comprehensive and exhaustive view of the whole subject, in which the following, among other points, were 'happily amplified and illustrated.'

After enumerating 'the legitimate uses of property,' among which were mentioned 'investments,' with the accumulation of wealth as an object 'the speaker deprecated the common practice of the pulpit in the depreciation of the world, its wealth and its enjoyments, and added—

'It is a great and noble thing to acquire property, and to use this world as not abusing it.'

It was of course impossible for the speaker to proceed in this strain without thinking, and causing his clerical hearers to think, of the precisely opposite directions of that Jesus whom they pretend to follow, namely:—

'Lay not up for yourselves treasures on earth!'

'Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on!'

'Take no thought for the morrow! for the morrow shall take thought for the things of itself! Sufficient unto the day is the evil thereof!'

'Labor not for the meat that perisheth!'

'Why take ye thought for raiment? Consider the lilies of the field! they toil not, they spin not! If God so clothe the grass of the field, shall he not much more clothe you, O ye of little faith?'

'Your Heavenly Father knoweth that ye have need of all these things.'

'Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.'

Here was an awkward gap to be stopped, and the speaker proceeded to stop it, laying down the following concise, yet comprehensive rule for squeezing through tight places in Scripture:—

'Religious instructors must not set at defiance the laws of political economy, and the texts that seem to do this are to be interpreted so as to agree with common sense. Preaching in abuse of wealth and enterprise in its acquisition has no good effect; the hearer says to himself that the preacher knows not what he is talking about, and if all men should follow his maxims, the preacher himself would not obtain the means of living.'

The report further informs us that remark in approval of the doctrine of the essay, and in further application of them, were made by Rev. Mr. Gratton of Millbury, Rev. Mr. Angier, Rev. Dr. Sweetser of Worcester, and others.

Query—Will these Reverend gentlemen, and the other ministers of the Conference, henceforth agree with the Universalists, when they interpret 'the texts speaking of hell in such a manner as to declare that there is no hell—so as to agree with common sense? Or is this applied to common sense to reverse the meaning of Scripture only to be used in cases where a more honest interpretation would deprive 'the preacher himself' of 'the means of living'?—C. K. W.

FREE INQUIRY AT ELLENVILLE, N. Y.

A Convention of Free Inquiry in matters of Religion and Reform was held at this place,—Ellenville, Ulster Co., N. Y.,—beginning on Friday evening, September 7th, and continuing through the following Saturday and Sunday.

The meetings, which were large and spirited, were attended by a number of prominent agitators and reform champions from abroad, among whom were Parker Pillsbury, Aaron M. Powell, Mrs. Colman, and Susan B. Anthony.

The following out-spoken testimonials on slavery were adopted after earnest discussion:—

Resolved, That American slavery, in the language of Senator Sumner of Massachusetts, is a 'Five-headed barbarism,' and, being such, its upholders and abettors are five-fold barbarians.

Resolved, That a governmental Union with such barbarians, under the name of Democracy, which enables half the States to live by plundering slaves of the avails of their toil, and binds the other half to assist in the plunder, and to catch and return the robbed victims, should they escape to or towards Canada, must ever be a sin and crime against high Heaven, of too atrocious a character to be long endured, however strongly its supporters may seek to fortify themselves against a deserved destruction.

Resolved, That the governments of the Slave States are but organized bands of robbers, living by plundering the enslaved of the avails of their most unimpeded toil.

Resolved, therefore, That it is the solemn and imperative duty of the Senators and Representatives of the non-slaveholding States, instead of again assembling as a Congress at Washington, to call a Convention to take measures for the formation of a new Northern Republic that shall be independent free—a asylum for the oppressed of all nations—unpolluted and unenslaved by the tread of slaveholders, and untainted by the blood of slaves.

Resolved, That the grand cause of the continuance of slavery in our country is the subjecting of individual conscience to the authority of institutions and laws, foreign to and outside of itself, making that right and respectable which States enact and sanction, and the recognized Religion accepts and sanctifies; be it the gallows or the guillotine, or war with its murders, or slavery with its nameless crimes and numberless cruelties.

Resolved, That the great want of the present hour, not only for the overthrow of Slavery, but for resisting every other evil, is a class of men and women, who, comprehending in themselves the great laws of Life, Liberty and Love, and daring to assert the individual sovereignty of the soul over all human authority, will plant themselves serenely but sternly on the great principles and laws of that sovereignty, and never more ask leave to be, to do, or to suffer, as a State or Church, party or priest, book or creed, or husband or wife, or any human authority whatsoever.

Resolved, That the American Church is engaged in prostituting and demoralizing the religious sentiment of the community, by apologizing for, and supporting and defending, directly and indirectly, that 'sum of all villainies,' American slavery.

A discussion was also had on the following resolutions, although no definite action was taken upon them:—

Resolved, That the rights of woman, like those of man, have their origin, definition and limitation in

her construction, organization and powers as woman; that these rights are co-extensive with her being, and are bounded only by her capacity; and that the full, free and ample exercise of her rights so defined, is essential to her growth and development, and to the progress and perfection of human society.

Resolved, That in the name of womanhood long cramped and trampled by false and depressing notions of dependence and inferiority, we call upon our sisters throughout the country to cultivate in themselves a firmer self-reliance, and a bold practical assertion of their right to an equal voice with man in the making and executing of all the laws, and to engage in any and every useful vocation, to which they are demonstratively adapted.

Resolved, That in meeting together, from year to year, under the style and title of an Annual Convention of Free Inquiry in matters of Religion and Reform, freely uttering and faithfully recording our stringent testimonies against various forms of wrong, we wholly disclaim all purpose to add another to the already too long list of sectarian denominations; and we here and now declare our present meeting a distinct individual and independent fact, responsible only for its own opinions and proceedings, and that it is neither bound by the past, nor presumes to make its proceedings a criterion for future meetings.

Resolved, That first among the prevailing evils of our country and the world, against which this Convention of the friends of Progress and Reform must register its earnest and solemn protest, is that malign and selfish spirit at the bottom of all our religious organizations, by which a peculiar type of religious opinion is made to override and blot out the great principle of Human Brotherhood, making opinion superior to character, and thus offering a bounty to hypocrisy, and a bribe to conformity.

A Convention of a similar character was held at Ellenville one year previously. It encountered strong opposition from the sectarian press and pulpit, and the same influences were brought to bear against this Convention. The only suitable public hall in the village, being owned by a member of the Methodist Church, was applied for in behalf of the Convention, but the application was denied, although the hall has heretofore been opened to all manner of lectures, concerts, political meetings, &c. Against this glaring outrage upon the right of Free Speech, the Convention unanimously adopted a strong resolution of protest. This Convention is now among the institutions of the place. It will be held here next year, we doubt not, under yet more encouraging auspices. Radical ideas are gaining ground in this region, and may their spread be universal, until all victims of civil and spiritual despotism shall be permitted to rejoice in 'the freedom wherewith the truth maketh free!'

J. A. B.

Ellenville, Sept. 18, 1860.

POLITICAL ANTI-SLAVERY CONVENTION.

An adjourned meeting of the Political Anti-Slavery Convention, which met in Boston, May 29th, was commenced in Worcester, Sept. 19th, at Washburn Hall. The object of the Convention was to 'consider the propriety of organizing a political party upon the basis of an anti-slavery interpretation of the United States Constitution, with the avowed purpose of abolishing slavery in the States, as well as in the Territories of the Union.' The meeting was called to order at 10 o'clock by Mr. Stephen S. Foster of Worcester. Mr. Wm. Coe of Worcester was chosen President pro tem, and A. P. Brown, Secretary. Mr. Foster read the call for the Convention. He was followed by Mr. Frederick Douglass of Rochester, N. Y., who addressed the Convention on the necessity of a return to the radical anti-slavery ideas for which the originators of the Anti-Slavery movement in this country contended, and their advancement by political means.

Mr. Foster reviewed the position of the American A. S. Society at some length. Mr. Douglass, and Mr. E. T. Hutchins of Killingly, Conn., and Mr. Locke of Athol, followed in remarks upon the principles to be adopted by the new Society; the last in defence of the American Anti-Slavery Society. The meeting then adjourned for dinner.

At the commencement of the afternoon session, Mr. Foster again spoke, in continuation of his remarks in the forenoon. He concluded by offering the following series of resolutions, as embodying the principles and platform on which it is proposed to organize the new party:—

Resolved, That we, the friends of freedom, assembled in Convention, in the city of Worcester, on the 20th day of September, 1860, do hereby organize ourselves into a political association, to be known as the Union Democratic Party of the United States of America, upon the following basis and platform of principles:—

1. All men, irrespective of color, condition, sex, or nationality, have a natural and inalienable right to themselves, and no government, association, or combination of men on earth, can, by any possibility, give to one man any right of property in the person or labor of another, except by his own voluntary consent.

2. It is the right and duty of all men to defend their own liberty by the most potent means which God and nature have placed in their power, at whatever cost to their oppressors. Resistance to tyrants is obedience to God, in black as well as white—in bond as well as free.

3. It is the imperative duty of our National Government to protect, impartially, all the inhabitants of the country in the full enjoyment of all their natural rights; and any administration which, under any pretext whatever, seeks to evade this duty, is false to the fundamental principles of democracy, false to the Constitution, false to every principle of moral obligation which binds us together as a civil community, a dishonor to the country, and utterly unworthy of the confidence and support of any genuine friend of freedom.

4. The people of the United States, and not the Supreme Court, are the ultimate arbiters in all questions involving the interpretation of the Constitution. By our theory of government, the people are the only rightful rulers of the country; the courts, as well as the legislature and the executive, being mere agents entrusted with authority to execute the popular will; and hence, it is their right and duty to review, and for sufficient reasons to reverse the decisions of their courts; and any court which should refuse to obey the clearly expressed will of an ayilum party would be an intolerable despotism which should be at once abolished.

5. The United States Constitution, fairly interpreted, is entirely and unequivocally on the side of freedom. It prohibits the existence of slavery in the States, and invests the Federal Government with ample powers for its overthrow, wherever found, whether under territorial or State legislation; and the friends of freedom ought everywhere to insist upon the immediate application of those powers to the removal of an evil which has already made our country a reproach to the cause of freedom throughout the civilized world.

6. As justice is impartial, and all men are by nature equal, all laws, to secure our respect and support, must be based upon general principles, operating equally upon all classes of society, securing to each an equal share in all the natural gifts of a common Creator.

7. Slavery is organized piracy, with many features of barbarism and infamy unknown to any system of piracy ever practised upon the high seas; and any Administration, by whatever name it may be called, which sanctions or tolerates it, in any of the States or Territories of the Union, is not only guilty of all the crimes inherent in the slave system, but is also guilty of treason to the Constitution which it has sworn to support. Consequently, we shall recognize no such Administration as the legitimate government of the Republic; we shall not act with it; nor shall we recognize any of its acts as having any legal or binding force other than that which traitors can give to the statutes which they enact; and as all the powers of the government are dependent upon the purse, we shall consent to no appropriations from the national treasury till it shall become in fact what its founders designed it should be, and what they made it in form, the impartial protector of all from whom it required allegiance or submission.

Resolved, That the rights of woman, like those of man, have their origin, definition and limitation in

her construction, organization and powers as woman; that these rights are co-extensive with her being, and are bounded only by her capacity; and that the full, free and ample exercise of her rights so defined, is essential to her growth and development, and to the progress and perfection of human society.

Resolved, That in the name of womanhood long cramped and trampled by false and depressing notions of dependence and inferiority, we call upon our sisters throughout the country to cultivate in themselves a firmer self-reliance, and a bold practical assertion of their right to an equal voice with man in the making and executing of all the laws, and to engage in any and every useful vocation, to which they are demonstratively adapted.

Resolved, That in meeting together, from year to year, under the style and title of an Annual Convention of Free Inquiry in matters of Religion and Reform, freely uttering and faithfully recording our stringent testimonies against various forms of wrong, we wholly disclaim all purpose to add another to the already too long list of sectarian denominations; and we here and now declare our present meeting a distinct individual and independent fact, responsible only for its own opinions and proceedings, and that it is neither bound by the past, nor presumes to make its proceedings a criterion for future meetings.

Resolved, That first among the prevailing evils of our country and the world, against which this Convention of the friends of Progress and Reform must register its earnest and solemn protest, is that malign and selfish spirit at the bottom of all our religious organizations, by which a peculiar type of religious opinion is made to override and blot out the great principle of Human Brotherhood, making opinion superior to character, and thus offering a bounty to hypocrisy, and a bribe to conformity.

A Convention of a similar character was held at Ellenville one year previously. It encountered strong opposition from the sectarian press and pulpit, and the same influences were brought to bear against this Convention. The only suitable public hall in the village, being owned by a member of the Methodist Church, was applied for in behalf of the Convention, but the application was denied, although the hall has heretofore been opened to all manner of lectures, concerts, political meetings, &c. Against this glaring outrage upon the right of Free Speech, the Convention unanimously adopted a strong resolution of protest. This Convention is now among the institutions of the place. It will be held here next year, we doubt not, under yet more encouraging auspices. Radical ideas are gaining ground in this region, and may their spread be universal, until all victims of civil and spiritual despotism shall be permitted to rejoice in 'the freedom wherewith the truth maketh free!'

Resolved, That the great want of our country, at the present time, is a National Political Education Society, whose object shall be to educate the people, the rulers of the country, in a thorough knowledge of the fundamental principles of democratic government, and of their duty to defend and enforce those principles in every part of the Union, for the impartial protection of its inhabitants, irrespective of color, condition, sex or nationality.

Resolved, That a committee of five be appointed by this Convention to correspond with prominent friends of freedom in different sections of the country upon this subject, with power to call a Convention for the purpose of organizing such an association at such time and place as they may deem expedient.

Resolved, That in this sublime moral effort to arrest the downward tendency of our government, and transform a slaveshold despotism into a model of justice, simplicity and equality, by the only means which afford any rational hope of success, viz., the education of the people in the science of government, we invoke the aid of all classes of our fellow-citizens, but especially do we solicit the co-operation of those manufacturers and public sentiment, the clergy and the conductors of our periodical press, without whose ultimate sanction and aid no work of national reform can ever succeed.

Lucy Stone made a short speech in defence of the American Anti-Slavery Society, and contended that the U. S. Constitution is not anti-slavery, and thought it should be so amended before action under it, that it could not be construed in favor of slavery.

Mr. Foster defended his position. Adjourned.

THURSDAY, Sept. 20.

Met at 10 o'clock. The Committee on Nominations reported the name of Dr. Daniel Mann of Ohio for President, and Wm. A. Wilson for Secretary.

Lucy Stone, A. P. Brown, and Dr. Calvin Cutter were added to the Business Committee.

Dr. Mann spoke in favor of the new party movement.

Mr. Higginson was opposed to the whole movement, believing it to be unequalled for unpractical.

Messrs. Douglass and Foster spoke in answer to Mr. H.

In the afternoon, after the reading of the various resolutions before the Convention, Mr. E. D. Draper, of Hopkdale, made a speech, opposed to Mr. Foster's position, and in defence of the American Anti-Slavery Society. He criticised Mr. Foster's position as a non-resistance, believing Mr. Foster's theory to be inconsistent with his practice.

Mr. J. A. Howland spoke in defence of the American Anti-Slavery Society, and against the anti-slavery construction of the U. S. Constitution.

Messrs. Douglass and Foster spoke in answer to Mr. H., Mr. Foster defending his position as a non-resistance.

In the evening, on motion of Mr. Foster, the resolutions in favor of an Anti-Slavery Educational Society were adopted. Mr. Foster moved the adoption of the platform, and the formation of an Executive Committee to make nominations, and call another Convention, if they shall see fit.

Mr. Foster and Mr. Douglass made addresses in favor of the motion. After Mr. Howland had criticised their remarks, Mr. Foster's motion was adopted.

The chairman of the Nominating Committee reported:—

For the Anti-Slavery Educational Society's Committee—S. S. Foster, J. H. Stephenson of Boston, A. P. Brown, Frederick Douglass, J. H. Fowler.

For Executive Committee—S. S. Foster, of Worcester; J. H. Stephenson, of Boston; A. P. Brown, of Worcester; Frederick Douglass, of Rochester, N. Y.; J. H. Fowler, of Cambridge; Ernestine L. Rose, of New York; Elizabeth C. Stanton, John Pierpont.

The report was accepted, and the nominees elected. On motion of Mr. Douglass, the following resolution was adopted:—

Resolved, That the members of this Convention, called to consider the proposition to form a sound Abolition Political Party, extend their earnest sympathy and their hearty God-speed to the little band of faithful Abolitionists which has nominated Gerrit Smith as their candidate to be supported for the Presidency in the coming election.

After remarks by Mr. Douglass and Mr. Foster, the Convention adjourned, subject to the call of the Executive Committee.

DANIEL MANN, President.
WM. A. WILSON, Secretary.

From the Boston Traveller.

LETTER FROM JAMES REDPATH.

INTERVIEW WITH THE PRESIDENT—THE JOHN BROWN BUST—MADAME GEFRAID.

PORT AU PRINCE, August 18, 1860.